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DAS BUCH DER RICHTER. Erklärt von D. KARL BUDDE, ord. Professor der Theologie in Strassburg i. E. (Kurzer Hand-Commentar zum Alten Testament, Lieferung 3.) Freiburg i. B., Leipzig und Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck), 1897. Pp. xxiv + 148. Subscriptionspreis, M. 2.50; Einzelpreis, M. 3.60.

THE preparation of the commentary on Judges in the new series which Professor Marti is editing could not have been committed to better hands than Professor Budde's. His articles in Stade's *Zeitschrift für die alttestamentliche Wissenschaft* in 1887 and 1888, included with other studies in the volume *Richter und Samuel*, 1890, opened the investigation of the sources of the pre-deuteronomic history of the Judges—for Schrader's noteworthy analysis (1869) passed unnoticed—and put forward a hypothesis of the composition of the book about which subsequent discussion has chiefly turned. Various reviews in the *Theologische Literaturzeitung* and elsewhere show that he has followed attentively all the stages of this investigation and discussion. In the present commentary full account is made of the recent critical and exegetical literature,¹ as well as of new works in archæology and geography which serve to elucidate or illustrate the text.

Professor Budde has not materially changed his general view of the composition of the book. In the introduction (2:6—3:6) he now discovers a deuteronomistic hand distinct from the chief deuteronomic editor and earlier in time; but does not try to demonstrate a double deuteronomic redaction throughout the book. Kittel and Frankenberg have not led him to retract his opinion that the pre-deuteronomic Judges was the work of Rje (*ca.* 650), and its two chief sources J and E. But he properly says that those who hold this view do not, as Kittel assumes, mean to affirm that the author of the parts of Judges ascribed to J is the same individual man who wrote the Jahvistic patriarchal stories in Genesis. They use the signature J for the oldest Hebrew history book, the work of a succession of writers who, beginning in the tenth century with the history of the establishment of the kingdom, gradually ascended to the earlier times, and eventually—but not in one generation, nor perhaps in one century—produced a comprehensive history from the creation.

¹ Besides printed books, of which my *Judges* ("International Critical Commentary") receives generous recognition, Budde had the use of a manuscript work of Holzinger on Judg. 2:6—16:31, to which he acknowledges indebtedness for many acute suggestions.

In the analysis of the stories of Gideon and Abimelech (6-8, 9) Budde recognizes, with other recent critics, that chap. 9 is composite, and that antecedents of 8:4-21 are interwoven in 6:1-8:3; one version of the stratagem in 7:16-20 originally belonged to the account of the attack on the camp of Midian east of the Jordan (8:11), as Winckler suggested; the simplest hypothesis is that J and E here related entirely different victories of Gideon-Jerubbaal, but contamination in tradition is possible.

In the story of Jephthah also (10:17-12:7) he finds, as others have done, two strands, and regards as highly probable the ingenious conjecture of Holzinger that one of these narrated a campaign of Jephthah against the Ammonites, the other against the Moabites. The long diplomatic communication, 11:12-28, which former critics have generally ascribed to an editor, belonged to the latter source (E); the contradiction which now exists between its contents and its address is due to maladroitness harmonizing by the redactor who combined the two.

Mention should also be made of the analysis of the very difficult chaps. 19-21, as an example of the acumen and methodical tact of the author.

The Hebrew text of Judges is unusually well preserved, but it is not impeccable, and in many places the versions or a happy conjecture enable us to correct it. Professor Budde has applied a sound judgment to the emendations which have been proposed before him, and has added some felicitous ones of his own. In chap. 5, where for several verses together the text has suffered very badly, he is more sanguine of the possibility of restoration than I can be; but his proposals are sobriety itself compared with some more recent reconstructions.

I have spoken, at perhaps too great length, of the critical side of this volume. Let me dispel the impression—if I have thus created it—that it occupies a correspondingly disproportionate place in the book itself. In a commentary criticism is properly only the handmaid of exegesis, and so it is here. The exegetical part of the work is admirably done. Help is given where help is needed; and though very concise, the explanation is no less clear. The history of exegesis is excluded by the plan of the series, but the views of recent interpreters receive ample notice.

Altogether the volume solves in a very satisfactory way the difficult problem of a commentary, in small compass, of thoroughly scientific character, and adapted to the special needs of pastors and students.

The mechanical part of the work deserves high commendation; a typographical scheme which brings out clearly the excellent disposition of the matter, a clear open page, an analytical table of contents, and an index, are aids to the use of the book which publishers too seldom think it worth while to provide, but which readers cannot fail to appreciate.

GEORGE F. MOORE.

ANDOVER, MASS.

DIE EBED-JAHWE LIEDER IM II. TEIL DES JESAIA, exegetisch-kritisch u. biblisch-theologisch untersucht. Von LIC. THEOL. DR. L. LAUE, Hülfsprediger am königl. Prediger-Seminar zu Wittenberg. Wittenberg: P. Wunschmann, 1898. Pp. 74. M. 1.20.

SINCE the appearance of Duhm's commentary, *Das Buch Jesaja*, in 1892, in which he pointed out the probable separate existence of the so-called "Ebed-Jahwe Lieder" in Deutero-Isaiah (viz., 42:1-7; 49:1-6; 50:4-11; 52:13-53:12—four songs concerning the Servant of Jehovah), an unusual amount of study has been given to the possibility of this hypothesis. Martin Schian, in an inaugural dissertation (1894) entitled *Die Ebed-Jahwe Lieder in Jes. 40-66*, discussed the question fully and arrived at the conclusion that these "Servant of Jehovah Songs" are not the work of the chief author (p. 57). Cheyne, in his *Introduction to the Book of Isaiah*, 1895, arrived at a similar conclusion (p. 246).

In the work before us, Dr. Laue has gone over the evidence again, and likewise concludes that the so-called "Ebed-Jahwe Lieder" (excepting 50:4 ff.) are to be separated from the body of the book as foreign elements, and on the following grounds: (1) The Servant who appears in them is anonymous, without identification, and different from 41:8, etc.; (2) the contents of the songs (except chap. 50) in case they are Deutero-Isaiah's would be utterly incongruous with the theological preconceptions of the author; (3) the songs are complete in themselves, having a definite plan of their own, and form "a book within a book," and are consequently to be separated from the context; (4) the songs have no connection with their surroundings; and the manner in which they are incorporated into the context is obvious through the interpolations accompanying them (cf. 42:5, etc.). A further proof that they are not genuine is evident from the conception of the Servant of Jehovah in these poems; he is here an indi-